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Must Remain in
Transcription Room

M 2310

Berkeley - Robert Hunt's House

Wednesday, October 17, 1973

MR. NYLAND: Four of them again. Huh? All right. Let's get started. Is it going?

Bill McDonnell: Yes.

MR. NYLAND: Oh. No! So....Well yesterday was a little bit like an introduction. As I said I would like to refresh your mind a little and at the same time admonish you, that whatever you want to talk about has to have reference to the fundamentals of Work. Because we do not talk about the blue sky, and it is not kind of an encounter group. It's really an intention on the part of some of us, if you wish, to find out what is what as far as questions are concerned and a sincere desire to have the question answered or elucidated, if that is possible. But with the wish to use it.

You must make a distinction between being satisfied and haveing a question answered, and the fact that when it is answered you are under obligation to use it, in Work. Otherwise you fool yourself. If you have any idea that because you don't have a question answered you cannot Work, you have to prove to yourself that that is a correct statement that when the question is answered, to your satisfaction that you can Work. So remember that obligation, otherwise it won't help you.

If you just answer a question and you are satisfied in your brain, and happy, you haven't gotten anything done. You are just as far as having the question. Maybe it's even better to have the question unanswered because that may--may give you a certain desire to do something, whereas when the question is answered you fall asleep. From the standpoint of "I", it doesn't make any difference if your questions are answered or not. But the answer to a question is helpful to do something in giving food to "I". So that must be your aim. If you're on the road to Consciousness and Conscience, if you wish to be on the road to become a Man, then you have to prove that when obstacles are removed that you then actually have the wish to Work. So now what kind of questions have you have been thinking about and what have you done today? having in mind that we would meet tonight and that we would have an opportunity to talk? So go ahead and ask.

Barry Hirsch: Mr. Nyland?

MR. NYLAND: Yeah.

Barry Hirsch: It's Barry Hirsch.

MR. NYLAND: Yes.

Barry Hirsch: When I Work and there is an "I" present to my body, there is an Impartial registration of my body existing. I have two questions about that. The first one is; how do I place the fact, that fact of my body existing which the little "I" gives me, how do I put that in perspective with the developopment of an "I" which can give me, give me other facts about myself which can help me to direct my life.

MR. NYLAND: Will we, will stop at that part and then you can ask the rest of the question a little later.

Barry Hirsch: Yes.

MR. NYLAND: The reason why I say it is because I want to make sure that

you understand the functioning, the logistics of this kind of an attempt. You create an "I", an "I" starts to function. It gives you information about yourself which we call facts which are truthful. In that process, having asked "I" to function, the "I" has been exercised, and the exercise of "I" has made it grow. You give it more food by asking it again to function in the same way. The "I" responds to that because it is a function you originally want this "I" to do, and for the sake of the acquisition of knowledge about yourself. So the constant wish that you should have to keep on having an "I" there includes a wish for this "I" to continue to exist, and that comes from yourself out of gratitude that the "I" actually is giving you information. That particular fact, that it gives you information that you receive for which you are grateful, is to some extent even satisfactory to the "I", then knowing that it's fulfilling it's function. And whenever there is that kind of recognition, the "I" already will on its own accord ask you not to forget it. You understand that?

Barry Hirsch: Yes.

MR. NYLAND: Good. Now we can continue.

Barry Hirsch: My other question is: how do I relate a realization that I have about myself in an ordinary sense when I'm not Working? Something, something that I find out about myself which I didn't previously know. Is there any connection with that to Work?

MR. NYLAND: Whatever it is that you find out as new knowledge, you simply accept. It may give you an insight into yourself which you didn't know before and to that extent it enlarges your world, and there is no objection to it because it really is what you want. You want and you set out to try to get more and more knowledge of yourself, and when that is given, partly repetitious of something you already know, but this time you're sure that you know it since it is objective and in the second place, something that you didn't know before

but never-the-less remains a fact of knowledge about yourself; you broaden your base of that kind of self knowledge. Now to what extent do you want to relate that. What it is for? Why do I need self knowledge? Because that would be the question wouldn't it....Yeah?

Barry Hirsch: Yes.

MR. NYLAND: Or isn't it? Maybe you didn't think that far. Because I think you have to ask yourself, "why do we want facts of ourselves?" And even if I say, "why do I want them in a truthful manner? What are facts going to do for me? If I have them in a nice little collection, what I can do with it that is of benefit to me wishing to become a Conscious Man?" It looks as if that aim of becoming a real Man is so far removed from just collecting a few facts. Don't you see that that enters really as a question, why do I want to have knowledge?

You see, the reason for it, I want knowledge about something that I am, so that that what I am can be used for a certain definite purpose of building on it as using then what I am as a foundation for that what I wish to build in order so that after, when it has been built, there is a possibility of the continuation of my life existing when my body will die. And I don't want in that particular process to find out that the facts which I have received about myself are not real facts or don't exist, or just exists in my - in my imagination.

If I want a foundation, I want to make sure that that foundation exists in the way I now conceive of it, and I don't want afterwards to find out that I have the wrong viewpoint about that what I am. If I wish to build something of a more permanent value I want to start with something that is not as...eh...destructible as I know that I am myself. What we call self knowledge for ourselves now is so much subject to interpretations that it is not really reliable.

What I think and what I feel--that my ordinary organs--is not so, I'm not so sure that I will feel the same things tomorrow. I even differ in some thoughts I have about conditions or other people when I think about them before lunch or after lunch. So it is not material I can bank anything on because that is, for instance, what is meant by the saying in the Bible of "building on sand".

I am for myself like sand. I'm not united. I can change. I can agree all the time with the last speaker. I've no particular opinion of myself, simply because that what happens in the outside world I react to, and there is practically nothing on my own part that I can say is my own. It is only when I definitely decide, for instance, to make my body walk, I can say this is a fact for myself for which I become responsible, but if it comes to feelings or to the mind, I cannot tell myself this is my own thought. All I know is that I think it, but it usually is based on previous impressions I've received and then I say it is my thought, but it may have come from way back, from Plato or Socrates. You understand what I mean?

Barry Hirsch: Yes, Mr. Nyland.

MR. NYLAND: All right. As long as it gives you perspective, keep on acquiring more and more knowledge for yourself. It is not a question of working in the dark, but it is a question of the accumulation of something that, as it were, you put in the bank and you do know that when you make a deposit that it will be in the bank. But you may not be able to draw any checks against it until later..All right?

Barry Hirsch: Yes.

MR. NYLAND: O.K. Yeah..(pause).. Without suggesting that when we talk about a question that you then prepare yourself for the next question, I wished you would do it....(laughter)

Pat Murphy: Mr. Nyland?

MR. NYLAND: Yeah?

Pat Murphy: I find that all the time I've been in Work and when I'm associated with the ideas that, uh, I seem to understand things and take ideas very seriously, in particular in terms of trying to relate to other people, and since if I gain any knowledge about my self it's always, uh, in an ordinary way, and I have, uh, a very difficult time in relating everything I hear and do and try to do to, to a Work attempt. And I sometimes feel as if a ...

MR. NYLAND: Why would you do that anyhow?

Pat Murphy: Pardon?

MR. NYLAND: Why would you do that? What is the difficulty in relating? You're an ordinary person, and you eat and drink and sleep and you keep on breathing. And you walk on the street and you do certain things with your hands and you think and you feel and of course you meet people, you talk with them, to some extent they are friends or enemies. Or you have ability, you practice it, you do it for the sake of money or for living. You have relationships with people. In certain way there is an exchange, a communication. So what is so difficult about it?

I want to become acquainted with the way I am; that is the whole problem. Because what I now wish as that kind of knowledge, I want to have knowledge which is irrefutable. And the reason why I want it I explained, and all I have to do is not to make it too difficult. I exist. All I wish to know is the fact that I exist, now.

Don't you make Work a little too complicated? This kind of Work is not a philosophy and it's not a psychological analysis. In the beginning it's only statements of facts, but I want to make sure that the facts are pure and that they are reliable. And I simply call it truthful. After a little while I hope they could reach an absolute state, but in the beginning I only Work with myself having a certain

idea. I don't know anything about aximatic truth but for the time being I accept that what I see and I put it together as a Working hypothesis with which I am living. That gradually perhaps I can change my opinion about myself, it may be. But exactly for that reason I want to make sure that when I once say "Yes" to what I am, that that remains "Yes". So now talk about Work. What is it you do when you Work?

Pat Murphy: I think that what I was trying to say is that..ah..in trying to understand what I am in looking at everyday situations that I seem to gain information about myself by analysing situations in which I find myself.

MR. NYLAND: I think that's right, but that isn't Work yet.

Pat Murphy: I find it very hard to ... ah .. I know that. Yes, and..

MR. NYLAND: Good. All right.

Pat Murphy: Maybe...ah...

MR. NYLAND: It is difficult sometimes to accept yourself. But, you see, in ordinary life one makes an adjustment when you see certain things which you don't like and you have an excuse, or you rationalize it away. Perhaps what you mean is, it is difficult for you to accept yourself as you are, the way you are without any argument. Is that what you mean?

Pat Murphy: No...ah...when I listen to, ah, tapes I hear many things you say and I try to pattern my life that way, and I was using, like recent tapes I've heard about trying hard to ah, ah,Work with other people, so I tried that...

MR. NYLAND: Yeah. But you see...

Pat Murphy: I don't relate it to the fundamental point of making a Work attempt...

MR. NYLAND: How long...how long have you been interested in Work?

Pat Murphy: Five years.

MR. NyLAND: Oh, but then you ought to know, shouldn't you? Why is it so difficult then that you Work? Because it's not in the application in relationship with people, it's more a question of what you are. And it's from that standpoint of yourself in a relationship with anyone else you keep on remaining Aware of you. You still keep on accepting yourself as you are and collecting more and more information, but you will have a certain viewpoint in retrospect about what you actually are when you look at that what has been placed in your memory during a period of Objective Observations, that those facts then remain outstanding because you cannot change them anymore. So I would simply say, what is it that you know of yourself in any relationship where you want to find out knowledge of yourself or knowledge of the relationship or knowledge of your attitude toward someone else who you are affecting? At the same time you keep on practicing for yourself what are the simplest forms of Work, of Objective Work. And I think you make it, as I said, a little too complicated. Does it make sense what I'm saying?

Pat Murphy: Yes.

MR. NYLAND: You see that it has become much more simple?

Pat Murphy: Pardon?

MR. NYLAND: That it has to become much simpler?

Pat Murphy: Yes!

MR. NYLAND: The complications are set in because you want to think about it. Awareness is really not a thought process at all. It is a mental process but it has nothing to do with your thoughts because your thoughts start to describe things. And you recognize it, and your ordinary mind will do that because that's the way it has been taught. Simply that what exists and can exist and has an influence on you without you reacting towards it. What we really try to do is to have an impression received by ourselves to which we do not react.

That's another definition of Awareness. That what is, is, and it doesn't go any further. Try it in much simpler moments or much simpler conditions. When you eat and you're by yourself, not to be disturbed as yet by having to have a relationship of conversation, but just be what you are when you are by yourself and no one is looking and you don't have to pay any attention to anything and just yourself. Then to see what it is that you are at that time, if you can, simultaneously with what you are doing and of course at the same time accepting yourself quite Impartially. Do you smoke? Do you Smoke?

Pat Murphy: No.

MR. NYLAND: You drink coffee?

Pat Murphy: No, I drink tea.

MR. NYLAND: Good, tea will do. (Laughter) Do you pour it yourself? You boil the water? Yeah? Do you boil the water?

Pat Murphy: Yes.

MR. NYLAND: And you put the tea bag in?

Pat Murphy: Yes.

MR. NYLAND: You do it early in the morning? When do you -When do drink tea?

Pat Murphy: In the morning and during the day.

MR. NYLAND: Good. Let's say for tomorrow morning, will you drink Tea?

Pat Murphy: Yes Sir.

MR. NYLAND: Your task will be to drink tea, prepare for it, to make the tea before you drink it, then drink it, but all throughout that process, to watch yourself in the sense we mean it, to become acquainted with your body making the tea, and also your body drinking the tea, to see if at such a time there can be within you an Awareness which is Observing you. Or, we simply say an "I" partly, you might even say which looks over your shoulder and watches you, is interested in you, but is also Impartial. Promise that you do that

tomorrow morning and report on it tomorrow evening...Will you do that?

Pat Murphy: Yes.

MR. NYLAND: O.K.

Jim Wilson: Mr. Nyland?

MR. NYLAND: Yeah.

Jim Wilson: My name is Jim Wilson.

MR. NYLAND: Yeah.

Jim Wilson: I have also a question relating to facts. There's an experience that I had a couple weeks ago which I've already reported on but I would like to go over it with you and see if my thinking is in the right direction. I was scraping some stairs for painting and I wanted to Work at that time, to create a little "I" to Observe me, so I just tried to accept that my arm was just moving. I assumed an attitude of just, that my arm was just moving and I wanted an "I" to Observe that and I, uh, I kept repeating this attempt as I went down the stairs.

MR. NYLAND: What do you think is the purpose of having an "I" Observe you?

Jim Wilson: Well, I think one thing is to become Aware of my existence, and the other is to, to by trying to make the attempt I actually believe that I can create and "I" that can give me more Objective facts about my exist, about myself.

MR. NYLAND: Well, that is almost the same as what you said before. Are you interested in the "I" to grow up to develop? Will you in your attempts now emphasize that fact? Not the fact of your own existence. That will come almost as a by-product. But, now your interest should be the existence of "I" and the wish for this "I" to grow up, to become more mature as we say. So that then, if you have a paint brush in your hand and you would like to have something Observe you while you are moving your hand or your arm, see if in the midst of

such movement you can remain Aware of your body when the "I" continues to exist. So that then this particular process of Observation becomes independent of the movement of your arm.

It is a means by emphasizing that what is more important for one's life, that is the "I", and less important the fact of "it" existing. Both have to be paid attention to because both are necessary for the relationship between "I" and "it". But what really is important in more sense than one, is that one does not collect only the facts about oneself but tries to build up by that kind of a process something that can ultimately become a guide to you and for that reason the emphasis is on "I". And if there is a relationship between "I" and "it", something in you tries to see if at certain times it can linger on "it" and at other times it can pay attention to "I", and if in that process of Awareness you could use this relationship between "I" and "it", as if some form of energy or attention goes from "It" to "I" and from "I" to "it", you loosen yourself up much more in the freedom which is really involved in the attempt.

If you keep on just accumulating facts which of course are essential for oneself in order to have a foundation to build on, it is not building. It is not a foundation which is all there is to it. It is the building that is required. And the building can only be done by what I would call the architect "I". You understand that Jim?

Jim Wilson: Yeah.

MR. NYLAND: See what you can do to really become acquainted or even sometimes we use the word Aware of the existence of "I", so that "I" can become Aware of the existence of yourself.

Jim Wilson: Can I say one more thing?

MR. NYLAND: Yeah...Yeah... go ahead.

Jim Wilson: What I was, uh, the experience it was unusual, was at

some point I noticed that I wa-, you know, I noticed I wasn't Working, at some point, uh, and the reason that, the way I noticed that, or I just noticed that I was ah, upset inside and, and feeling the way...when I scrape I, I usually get upset and I work, I think I work too aggressively or, you know, with too much tension or something, and...I just noticed that, that I, you know, I'd stopped Working. I was cau..., I was getting in this state and I, noticed my arm and I was Working and I'd been Working in a very relaxed manner and all of a sudden I, I just noticed...you know, it was very clear for me the way I was Working. It seemed, that, that the way my arm was moving, then, was determining how I was feeling inside, whereas most the way down I'd been feeling, not really, just feeling relaxed and just Working and wishing to Work...and then...

MR. NYLAND: Yeah...Yeah...But you say now so glibly...You say you wishing to Work. Did you Work?

Jim Wilson: I was Working then.

MR. NYLAND: How? Did you accept yourself?

Jim Wilson: I accepted myself moving in that way.

MR. NYLAND: No,No, No, No,No! Accept yourself as existing, not moving.

Jim Wilson: Alright.

MR. NYLAND: And when you noticed that there was a change in the way you scraped, was that Impartial as an Observation of yourself, or did you....

Jim Wilson: I accepted there was something different. But...

MR. NYLAND: Yeah, exactly. When it is different you're not Impartial.

Jim Wilson: Yeah.

MR. NYLAND: You understand what I mean. You're looking at the movement. I'm telling you to look at "I". Get away from this idea that I sit in a chair and I move my arm and then I Work. I don't.

Work means I become Aware of Life existing. The fact that there

is Life I know when I move my arm, otherwise I wouldn't be able to move it. But that's all. It gives me the fact that my Life exists, that I am alive.

Now "I" Observe Life as expressed in certain movements, but I keep on Observing Life. I do not study the movement. I don't care about it...I know that my Life exists and I want to be Aware of Life actually existing.

Now I have trouble, because the Life as I wish that to be Observed is within a form, and I constantly, in looking at that form, are deviated from the fact that there is Life in existence within.

The process of "I" wanting to become Aware includes to make the form transparent for me so that then "I" will recognize Life within myself. That is the process. It is not a question of moving your arms up and down. "I" must function in an Objective sence to be able to make the form transparent. In the presence of Objectivity the transparency of the form will take place because the form is subjective. In the presence of an Objective Faculty, the subjectivity will disappear and it starts to disappear by taking away for me in Observing that what is the form, and through the transparency I see my Life.

Jim, try to think about that a little, because it might give rise to a little bit better consideration of what your Work means, and I hope that you can think about that tomorrow. And if you have more questions you ask again tomorrow. Will you?

Jime Wilson: Yes Sir.

MR. NYLAND: Let's see if we can straighten it out, because I'm afraid that you go on the wrong road.

Jim Wilson: Yeah, I wasn't sure I was on the right road.

MR. NYLAND: All right, all right. Be very careful. It is so difficult to stay on the right road because your mind as it is -- or-

dinary - - simply it has all kind of excuses of explaining that the ordinary mind can do exactly the same thing as an Objective mind would be able to do, and you're only too happy to believe in it because your ordinary mind does not require much attention. It will function, it will give you some facts the way it always has functioned and that will be used as an Ersatz for the actuality of an Objective value which you want to find out that actually exists at the time when it happens and also when there is Impartiality connected with it.

Don't believe in your mind. You simply say, "I'm not so quite sure that my mind is giving me now the facts I need," and it has to be a separate part of your mind which can only give you that Obective value. And the emphasis should remain on an "I" functioning, not on "it" functioning. All right?

Jim Wilson: All right.

MR. NYLAND: O.K.

MR. NYLAND: Well, where are all those questions because we have how many? Seven or eight days. We have to fill them with questions every dammed evening, you know. I'm not going to furnish you anything.

Rita Stochosky: Mr. Nyland?

MR. NYLAND: Yeah.

Rita Stochosky: It's Rita.

MR. NYLAND: Yeah.

Rita Stochosky: I have a question about the draining...

MR. NYLAND: Oh, yeah, Rita...I remember. I saw you in Warwick.

Rita Stochosky: Yes you did.

MR. NYLAND: Yeah right, good Rita.

Rita Stochosky: I have a question about the draining exercise.

MR. NYLAND: Yeah.

Rita Stochosky: I was told to do it and I tried it and all I did was get very excited and tense.

MR. NYLAND: No good.

Rita Stochosky: No. Yes, that's what I say.

MR. NYLAND: Did you tell that to the person who told you?

Rita Stochosky: Not yet.

MR. NYLAND: Ah, wait till he hears it. (laughter)

Rita Stochosky: I haven't done it for...I've known about it for a year and a half and I haven't done it and then when I did it, you know, it didn't work. But what I have been doing...

MR. NYLAND: Are you sure the prescription was right?

Rita Stochosky: No! That's why, you know, I'm asking you.

MR. NYLAND: Good. Then you tell me how you do it.

Rita Stochosky: A lot of times when I'm walking around campus I try and do the same kind of relaxing things that I do in my dance classes.

MR. NYLAND: Oh! Yeah, but that, you see, is not Impartial is it?

Rita Stochosky: No, it's not Impartial.

MR. NYLAND: And if you take now...

Rita Stochosky: It's as close as I can get....

MR. NYLAND: Yeah, that's true. But I think this is even much more simple. All you do, is you sit and you drain. That is, you try to relax. We're talking about draining, aren't we?

Rita Stochosky: Yeah.

MR. NYLAND: Yeah. The draining is some kind of a substance which I almost compare with a fluid, a liquid something. Because draining is connected with that. When I open the, the sink, you know, it drains out. So it has to be something that is liquid enough to be able to drain. That's why I say that what is within me and which causes tenseness, I would like to drain out of my body. So, you might say, I start to imagine as if my whole body is filled with a little liquid, and I would like to drain it out. There is a point where it can drain out: through my toes. And it can drain out also through my fingers. But now all I want to do is to make sure that that kind of a substance which is

causing me to be tense is leaving me, and leaves then what is there, which is my ordinary unconscious or whatever -- state or flesh, meat whatever there is, or the different organs which exist in a certain way functioning -- but without being encumbered by tenseness.

Can you drain your head and then stop? Do it in different sections. I sit and I -- you can close your eyes -- I want to imagine that there is some kind of a liquid substance which I would like to drain out of my head. I relax my head. And I say, "go to it. Let it drain out. I don't want it there". Can you imagine and then actually experience that something like that is leaving you, very much when you say I want to relax the muscles of my face? I take away all expression on my face and I really relax, relax all the muscles. I can do that if I want to. I can even look in the mirror and see that my face is relaxed. This time I consider that what I am, with tenseness inside, to relaxing the muscles so that that what is causing that tenseness, I say that is the kind of a liquid I want to get rid of. It isn't true. It's not a liquid. I only imagine that for the sake of relaxing to become experienced in that what is then in a relaxed state as compared to what is still a tense, a tense state.

So, let's first start with your head. You don't talk, you have no expression on your face, the muscles that you know exist, maybe you relax them, and at that time you start at the top of your head and see if that process can take place as you go down your head. You stop at the shoulders. If you're satisfied that you've done all you could, you see that in that process from the top to your shoulders it is actually as if something has disappeared which was first at the top and then relaxing through the rest of your brain and your head.

When you get to your shoulders you try to expand it, as if it is now taking in the shoulders. You try to see if the different muscles which are there in the shoulder can be relaxed, and again

you make it go as a downward movement gradually disappearing. The relaxed state appears, the non-relaxed state is still below. I relax myself more and more and gradually that what becomes relaxed is as if something has taken place that it has disappeared; that I've lost something that held it together in tenseness.

I try to see if that kind of a process can continue in my arms, and I simply hang my arms like this and let everything drip out. It's not so difficult to imagine it and after a little while you actually will experience it. You continue from your shoulders -- and the arms are now relaxed exactly the same way, I say again, as if draining something through the rest of your body. Then slowly it comes down. It goes through all the different...finally it reaches your legs and then it is as if it comes out through the toes, it just levels out.

In that process, of course, you will tense up again with your head. So we simply say, O.K. it is not as yet de-tensed enough. I will do it again. I'll go back; there is no reason why I shouldn't. I should take the time to do it. But at least I will have after a little while a successful state in which I am more relaxeed then when I started. The draining may not be perfect but at least I've made an attempt to make it as perfect as I can. And since I cannot do it as yet as perfect as I would wish, I will do it many times in order to acquire the dexterity. Can you make it as simple as that?

Rita Stochosky: O.K.

MR. NYLAND: Good. Then I give you two additional things you have to consider. You sit in a chair and you drain as far as your torso is concerned. Then you get up and you drain the rest of your body from your loins down through your legs.

Rita Stochosky: Standing?

MR. NYLAND: Standing. And then you walk and remain relaxed. No tenseness, and all the time, if you discover tenseness you simply say, "I want it to be drained", and you keep on, as it were, as if something is constantly leaving you.

Rita Stochosky:. O. K.

MR. NYLAND: All right. Talk about it tomorrow if you have a chance to come.

Rita Stochosky: I won't be here tomorrow.

MR. NYLAND: You won't. Well, I won't be here either. (Laughter)

Rita Stochosky: I won't be here with you.

MR. NYLAND: You won't come to the Land.

Rita Stochosky: No, I won't be able to come until Saturday night, and maybe not then.

MR. NYLAND: Oh, it is a long time isn't it?

Rita Stochosky: Yes, it is.

MR. NYLAND: All right, Rita...and on Saturday you tell me. All right? And tell, then, whoever told you about draining, that maybe he didn't tell you right...or, you have to tell him that you misunderstood him.

Rita Stochosky: O.K.

MR. NYLAND: Yeah. Alright...Yeah?

Judy Symanski: Mr. Nyland?

MR. NYLAND: Yeah.

Judy Symanski: Judy Symanski.

MR. NYLAND: Yep.

Judy Symanski: I get confused when I'm trying to make a Work attempt and I want to place the emphasis on creating a Faculty that sees the Life within the form or behind the form, and yet all my ordinary mind sees is the form.

MR. NYLAND: Yeah. You see, I'm only telling you what ought to take place. I'm really telling you, also, that it is very difficult to

make it take place. So don't despair. Keep on Observing the form. See if you can be as Impartial -- through this "I" -- about the actual movements or the form being expressed as using Life for that expression.

Don't think too much about having to make it transparent, because you won't be successful. And moreover, if you keep on thinking about that, wishing it to be transparent and seeing Life, you will find out that if it were transparent you won't see Life, you will keep on seeing a form. And if you stare yourself blind in wanting to do - to see that, you won't Work.

Bring it back to the simplicity of what is understood without any further questioning. When you start to think about it, how it ought to work, you will get lost in wanting to explain it. Don't explain it. When you give a child something, it's going to play whatever it is given, it's not going to ask you any questions. It just plays; it is like that. I hear something about Objectivity. It sounds interesting. I'm going to apply. I'm not questioning if I do it right or wrong. I do it. Because I want an experience of that kind. Gradually I will find out how to do it better and what is really required to have good desired results, but for the time being don't become theoretical about it. And this is the difficult when I start to talk what actually is going to take place, and I say it will become transparent, and an "I" will be able to Observe me, and it will give me facts which then I can use and then in the participation with such facts and all the different things that are related in a theoretical way of what my Work ought to be, I lose myself completely in that multitude of advice. And I have to go back again to the simplicity of just a little bit of something that I wish to be as "I" looking at me, Observing, becoming Aware and here "I" am. Let's go on to the next side, will we? Yeah?

....SIDE TWO....

MR. NYLAND: Is that enough, or will we continue?

Judy Symanski: I think that's ... that's enough.

MR. NYLAND: Yeah, too much theory is no good. It is interesting and of course it becomes intriguing and I don't blame people for wanting to know a little bit more about the theory and the reason why we should Work. Work in the dark for a little while and don't be bothered too much that you need light in order to Work. You don't. You can do a great deal by just accepting a little bit of a prescription and you start making an attempt, then you will find out what you want to know. But you won't know it, what you really want to know, when you have just a lot of theory that happens to come to your mind.

You know, how does a person grow up? He has some idea of what he ought to do. He has a little bit of knowledge. He is not going to study the ency_clopedia about eve_rything that is connected with that what he is going to do. All he has in his hand is a saw and a piece of wood and maybe a pencil to draw a line and a square, and then he starts to saw all by himself and he doesn't care at all what all the little handbooks are going to say: how you keep your saw sharpened and how you have to hang it up and how you cannot do this or cann_ot do that and how you have to saw straight. You will find out.

That is the way we Work. We start with a little bit of knowledge, apply it. We get ready to receive a little bit more knowledge because the knowledge we originally received has been used up. So my brain is empty. It asks for more knowledge. Also that knowledge I use up and it is ready again that something new, or more knowledge, is going to be given in the form of a simple method of Working.

If I want to grow up in ordinary life I go to school and I learn a little bit and then I say "Ah, I ought to go to college and after college, university, I want to have a degree", and before you

know it you have nothing else but just theoretical knowledge for yourself; very little practical application and an awful lot of sawdust in your head.

The way to study is to get a little bit of education in a high school, then go and see what you can do in ordinary life. You will find out what you would like to know. Then you go back to college and you say I want this and I want that and that and all the rest is nonsense for me because I won't use it. You may not be entirely right, but it is far better to have that attitude that you want something because you know you will have to use it. And then I would say even after college you go back again to practice in ordinary life; you find out how little you still know. You go back to the university, you can get a degree if you want to and then you can become a man because you're not as yet a man at all. You still have knowledge but you also know what you want to know and you know what you don't want to know and that's a tremendous advantage.

This is what I mean by too much theory. Too much theory is like too much salt; it spoils your food, and too much of it poisons you, but just a little bit to make food palatable, that gives you a good taste and enjoyment and because of that most of it will be digested. We'll talk more tomorrow if you want?

Judy Symanski: Yes.

MR. NYLAND: Yeah, all of you who have to ask questions, you're entitled to ask a question tomorrow and those who don't ask a question have no chance tomorrow anymore. (Laughter) Come, what will you want to know, what is it? I don't come here so often.

Susan Inadomi: Mr. Ny_land?

MR. NYLAND: Yep.

Susan Inadomi: Ah, today when I woke up in the morning and I really wanted to have Work in my day and ... there was a period in the morning, in the early morning, when I was able to wish for an "I"

and then as the day went by it was that...

MR. NYLAND: Did the "I" come?

Susan Inadomi: Not in the morning, but I was able...

MR. NYLAND: Why didn't it come in the morning?

Susan Inadomi: Well, it seems what I've noticed is at times when I would say to myself, "I wish for an 'I', I want an 'I' to help me". And then so much of my attention is going to conditions or criticizing others or talking and then...

MR. NYLAND: Then when you find that out, Susan, do you say, "I said I wished for an "I" but I've changed my mind, I don't wish it now? Can you talk to yourself like that? 'Cause you want to talk about an "I" and you want to wish it to be there and of course you're sincere about it. And you say, " really, I would like an "I" to be here". You become engaged in what you're doing -- bakery and so forth or criticism, whatever it may be -- there is not much time, there is not much energy, there is not much desire to do anything else. You're taken up by unconscious living. So you cannot say that you really would like to be, like to have an "I" because the conditions are not right. And why would you have an "I" be exposed to that kind of unconscious chaos. It isn't fair. Only wish for something like an "I" which has a higher quality when you actually can take the responsibility for it if it comes.

Susan Inadomi: I can do that...

MR. NYLAND: Yeah.

Susan Inadomi: ...In the afternoon...

MR. NYLAND: Well, then don't do it in the morning. It's very simple.

Susan Inadomi: Well, what...what do you do...when you, you really feel like that you need the...

MR. NYLAND: Well, you can start...

Susan Inadomi: ...help.

MR. NYLAND: You can start by questioning yourself if it actually is true that you cannot create an "I" in the morning. I think it may be a little bit difficult because you are engaged in setting activities for the day in, in order. But I do believe there are more than enough opportunities, really, to have an "I" there when you really wish it.

Do it this way: I wish an "I", I prepare to be ready when the "I" is there. So I add a little bit to that wish. If I pray, I hope that God can help me; but somehow or other I would be tremendously surprised if He came. And I may not be able to know what to do because I don't expect Him to come. So all it was was a little bit of a saying. "Please God, help me." And you should say, "Please help me but I don't know if you help me what I will do about it." That is your statement regarding "I wish an 'I'" " I wish an "I" but I don't think I will ever get it." Say that. Until God actually tells you "here it is". Now work with it.

Susan, study yourself a little bit more about that kind of purity of heart. That kind of honesty. It is not only the wish. It is the actuality of making something when we call it creation. And so when I wish I imply that I also will want to create. If I cannot do it because I know that by experience, I have no right to say that I wish an "I". You understand that? Try to be very honest about it. Don't say it -- you wish it -- because you don't. You really don't wish it. But in the afternoon you can wish and then make it come. You understand what I mean Susan?

Susan Inadomi: I'm not sure if I do.

MR. NYLAND: Huh?

Susan Inadomi: I'm not sure... if ...

MR. NYLAND: You say "I wish an "I". Nothing happens. I say "don't wish it, because you don't make the wish become real!" All you say,

"I wish it". There is not enough sincerity in it. You understand now what I mean?

MR. NYLAND: O.K.

Michael Arion: Mr. Nyland?

MR. NYLAND: Yeah.

Michael Arion: I think I have a question along the same lines. I go through maybe a period of time where I wake up every morning or almost every morning and I guess the way to put it is that I care about my life, and I wake up and not right away but in the beginning of my day I wish to Work and I Work getting into the car. And maybe while I'm going to work when I first get to work when I'm at the livery, and then I go through periods where the only way I can put it is I wake up in the morning and I just don't care about my life, and I guess because of that I don't care about Work then either and it bothers me even though I can say that.

MR. NYLAND: Does it bother you?

Michael Arion: I think so.

MR. NYLAND: Poor man. I don't believe you. It doesn't bother you at all. You just say it. If it bothers you, you really would Work because it is not so difficult to make an attempt.

Michael Arion: Well, sometimes I try and make an attempt when I'm in that...

MR. NYLAND: But you're not making it whole heartedly.

Michael Arion: That's true.

MR. NYLAND: You don't really care much. It's a little bit of something. You say I'm, I'm a little hungry or I want a, a drink of water. That's all you do. It remains so damn superficial. There's no sincerity in your report. There is no actual wish that you want to grow up because you want to Work on yourself. I say there is no sincerity. It is just a little superficial nonsense. Caring for

your life. You don't! You don't give a damn! You accept it because it happens to be there. And of course if you die you would scare. You don't want to die. If you get hurt of course you would care to bring it back to life again, but when you are just a little bit awake in the morning and the next morning is a little worse or better or whatever it is, you don't care.

There's a tremendous difference for a person who actually wants to grow up and get out of this situation of unconsciousness when he realizes what is taking place. If he doesn't Work he remains bound and he never will become a Man.

It's much more serious than you think! Work is not just a wishy-washy nonsense. Work means for a Man that he wants to meet his God, if you know what is meant by that. That he realizes that he has an inner life and a potentiality for it, and if he is not going to do anything he is a nincompoop! When he doesn't want to Work he remains superficial and he will die, as Gurdjieff would say, "like a dog." And unconscious man can exist on this earth as long as he wishes and he can come back as many times as are necessary.

We're talking about the possibility of freedom to see if during this lifetime you can come to a certain realization about yourself of what you ought to do, that you discharge your responsibility for your life as you now see it and that you want to do something actually to set yourself free.

It is not just a question that automatically I'll grow up. I won't! I will stop at a certain time like I stop growing when I'm physically eighteen or twenty years old, when I stop growing about the same time emotionally, and I stop growing mentally. And I stop at different stages. One, almost a fulfillment of a physical body to its end of the octave; the other, halfway like an emotional body; and the third one, just a little bit of a DO, nothing more than a sound that I strike so that I can walk across the street -- I look with my

eyes so that I don't get run over. That is what I call superficiality of ordinary life.

And so when I get up in the morning I look at this day that I'm going to have and I say what kind of opportunities are there, not just to live my ordinary little life, anybody can do that. If I want to become a Man not everybody can do it, but if I say I care, then I will. Then I want to do it, if I mean it, but I have to be much more serious then you are.

Don't talk nonsense when we talk about Work. Make an attempt so that you show that you're not superficial, that you really want to do something for yourself that is worthwhile. If you care about your inner life then you want to develop it, at least you want to make sure that it also be comes expressed. If you say you want to grow up as a Man, all right! Define what you understand by it. If it means just an ordinary little existence on this Earth with a few dollars in the bank, and a nice wife and so forth and some children it's fine, it's all right, but that is not what we talk about.

We talk about potentialities which now exist which have to do with a higher level of being, which have to do with something that becomes more and more of an absolute value. Something that is really worthwhile because it could become permanent. It has to do with a relation of God, of a wish to understand why Life exists, why I exist on this Earth and what I have to do when I take on a responsibility for my own existence and my Life and I will be held responsible. That's what makes it serious. And then when I try and I see how stupid I am, that I cannot do, even that I say "I have a wish and I cannot do anything about it", then I start to get a little worried.

What is wrong with me? Why is it that I am unconscious, and when I say I don't want to become a nincompoop, I am already one, and I'm a stupid fool when I keep on saying I care for Life. You don't care at all. You know that by this time. I'm talking about inner life

poss...potentiality of an inner development. I talk about a Conscience that has to do with a relationship to... of God Almighty, of Infinity, not necessarily religiously expressed. I'm not interested even in that. I'm interested in my own life and the value of it and I want to see if it is really worthwhile to do something with it otherwise I may as well die right now. Think about that if you have a question you can ask it, but you have to ask it in a different tone of voice.

Who wants answers on Work, what they have been trying to do... now in agreement, if we are, of what is the necessity of Working. How do you consider your life? Do you honestly want to Work? Do you honestly, are you honestly interested in Gurdjieff?

You ask that question, you see what you can give as an answer tomorrow evening...how much time have you spent today thinking, feeling, about Work, considering the possibility of application? How many times have you stopped your ordinary unconscious life for the sake of an introduction of something that has a different quality? How often during the day were you grateful that you were alive and took upon yourself a task of understanding a responsibility you have for your life? How often have you thought of other people today? To help them, or to see what they were, what you could for them? How often have you thought about sacrifice? How often have you thought about selfishness? What has been your life worth today if you put it in a scale, at the end of the day if you let the film be unrolled and you see yourself at so many unconscious moments, times, periods, you don't know anything about anymore? It's a simple question to ask; how many times was I actually Awake? How many times was there an "I"? How many times was an "I" willing to stay with me? And that's your task for tomorrow.

I told you these days are going to be concentrated days for wishing to Work and wishing to understand Work. That's the reason I came this time. It's quite different from ordinary little lect-

ures that you can just sit and listen to and fall asleep. I'm insisting that you wish to Wake up and if you don't do it, you don't belong. You understand what I mean? You don't belong. You're not entitled to even listen to me or listen to anything that has Gurdjieff, that Gurdjieff has said, or to listen to any tapes, unless you're willing to use if for the purpose of wanting to grow up; and seriously, with something in your voice of determination.

That you consider if you read Ashiata Shiemash and the Chapter on the "Terror of the Situation" Or the statement that Gurdjieff makes that you're a slug, and you rebel because you don't want to believe it. That is what I talk about; seriousness of these meetings. I'm not angry. I'm quite emphatic. To some extent I can be sad. It is not right that when you claim that you want to Work, that you are interested, that you see sometimes really the necessity and that then you cannot contribute, you have very little to say. I even have to pull it out of you.

If I am alive, if something of my inner life starts to flow over, everybody would know it. Because I would live as if I were walking on air. I would live in aliveness, something that would flow out from me even if I wished to contain it. Maybe sometimes I couldn't even help that it come out when I'm really wishing to be Aware. I almost would say I would like everybody to know it, because my experiences about wanting to Work are very important for me and when I care for other people I would like them to know what makes me caring for certain things that are worthwhile.

You can ask, why do I talk about it to you? And so when I talk, I wished there was a response. This is the second meeting. I am not satisfied. You have to do much better tomorrow. And if you honestly want to Work on yourself, Work...and come. Hold up your hand, many at the same time. If you don't remember your question, write it up.

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Read it! Stand up and read it so that everybody can hear it, that you're serious. That you consider this question of dying important! Think of the reason why you die. Why don't we continue to have an eternal life? Or, do we misunderstand death? I hope you will Work tomorrow and I hope you will bring to the Land something of yourself. I call it sincerity, maybe simplicity, maybe reality of yourself. Realization. That what you are; level of your Being. Wishing for understanding of the reason for your existence. Wishing to understand why, if there is a God, He can take care only when you walk to the bridge. You have to do the walking first, He won't know you if you don't walk. He will say "Look, a nice, a very nice supporting cell." And He will look to His assistants and He will say, "Too bad, still unconscious. He has to repeat his life maybe many, many times. May be too bad. Maybe someday he'll Wake Up. I hope he will, if he wishes to belong to the Cosmos."

So I ask you, make my trip worthwhile. See if you can understand that you have a responsibility of coming here to listen to me. Almost to beg to some extent that I will talk and remind you, and that that puts you under obligation. Try to understand it. I don't come here for my own little glory. I come here because I wish, when I hope that there is something that can correspond to my wish to tell you. But when there is very little, I don't come. I hope to see you tomorrow. Good night.